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A HYMN OF PRAISE

To the tune High Street (altered)

*Praise Him ye stars in the vastness of space,
The Father of Lights who has set ye in place;
O praise Him ye beings celestial and grand,
The Father of Spirits who gives your command.*

*Praise Him ye winds in your course o'er the earth,
The Ruler of all who has brought ye to birth;
O praise Him ye oceans in calm and in storm,
The Maker of all who has given ye form.*

*Praise Him ye mountains, majestic, sublime,
Sustainer of all set your borne and your time;
O praise Him ye valleys graven deep in the land,
The Shaper of all ye has touched with His hand.*

*Praise Him ye plants bearing beauty and bread,
The Tiller of all ye to fruitage has led;
O praise Him ye beasts both in growth and in death,
The Almighty Creator endowed ye with breath.*

*Praise Him ye nations in war and in peace,
Your Ruler and Judge knows your loss and increase;
O praise Him ye people, for worship assemble;
Before Him your God in fear and love tremble.*

TWO POEMS FOR CHRISTMAS

A. KENNETH CRAGG, *Professor of Islamics,
The Kennedy School of Missions*

I

*Along the roads,
The people throng:
To Caesar's crowds
The inns belong.*

*O'er Bethlehem
The sun goes down:
Night envelopes
A heedless town.*

*And Mary's heart
Is sad with care—
Unhous'd the Son
That she must bear?*

*Homelessly born
Is Heaven's Child,
Laid on the straw
This Saviour mild.*

*A silent birth,
A mighty deed,
Incarnate God—
And answered need.*

*In open fields
The shepherds kneel,
While open'd heavens
Earth's joy reveal.*

*The Eastern star
A summons brings,
'Cross desert sands
Ride seeking Kings.*

*And down the years
His lovers throng:
To Mary's Child
The worlds belong.*

II

*Great Rome's decree
Mankind controls:
High Caesar speaks—
The world enrolls.*

*God's mightier grace
A promise holds;
In time and place
His plan unfolds.*

*To David's town
Neath Herod's yoke,
Come pilgrim crowds
Of David's folk.*

*In Bethlehem
A lowly maid
And Joseph pure
For shelter prayed.*

*"These Nazarenes
Have travell'd far—"
But crowded inns
Their doors must bar.*

*Yet neither births
Nor Heaven's plan
Can stay their course
For heartless man.*

*A manger rude
This King sufficed:
A homeless Babe
Came Jesus Christ.*

*Augustus' Rome
Did sink and die
But Mary's Child
Is Lord for aye.*

The Carew Lectures for 1952

by HEINRICH FRICK

Professor of Systematic Theology, The University of Marburg

[Editor's Note: Professor Frick chose as his general theme, "The Religious Crisis of Our Days and a Christian Answer to It"; the five lectures bore the following titles: "The Present World Situation of Religion"; "The Necessity of the Christian Message in Our Days"; "Cooperation and Competition between the Denominational Churches"; "The Need of Community Life in Religion"; "Individual Responsibility—the Decisive Appeal of the Gospel." A copy of the text of these lectures has been placed in the Foundation Archives. For the benefit of those who were unable to hear Professor Frick, the larger part of the fifth and concluding lecture of the series is published in the *Bulletin*.]

INDIVIDUAL RESPONSIBILITY— THE DECISIVE APPEAL OF THE GOSPEL TO THIS GENERATION.

(The urgent need of Christian individualism against
modern collectivism)

THE last lecture in our series bears witness for a Christian individualism. Lest this position be misunderstood, we would make the following preliminary remarks. It is convenient, but misleading, merely to contrast the group and the individual. It is even more misleading to define the clash between communism and the free world as a clash of collectivism and individualism. Always and everywhere the individual person and the group belong together inseparably. Sociologically regarded, they are only two sides of one reality. We have seen in our last lecture that collectivism is a perverted form of group life, and stands in contrast to the right form of such life, namely

the organic. It destroys both the "organic" life of the group as well as the possibilities for the existence of true individualism.

A similar twofold aspect pertains to today's theme, individualism. A false individualism, as we have seen, becomes what we have designated as "libertinism." It is the opposite of real fellowship, for it refuses to serve the neighbor and therefore destroys, instead of building up. But at the same time libertinism also destroys one's own personality. It is delusion, yea, a gross self-deception, if the libertine imagines himself a "free" man, or able to develop into such a one. In reality, he stands under the control of destructive powers and hence destroys not only the fellowship he enters, but also his own possibilities of development. We can set up the twofold thesis that a true group life, implying real fellowship, can only be built up out of personalities, and conversely that responsible personality can only develop and act in the sphere of group life.

Therefore we come to the following position: Just as the false collectivism of the present destroys both the individual personality and the organic life of the group, so libertinism also destroys at the same time both the group and the individual personality.

Therewith we align ourselves with a specifically Protestant principle. We are convinced that it is the individual on whom everything ultimately depends, because the individual stands alone with his conscience before God, just as he will have to answer for himself on Judgment Day.

Only an aggregation of men responsible in their deeds can compose a true fellowship. We by no means wish to undervalue the pedagogical importance of the group in the building up of individuals. But there is no real group life if we do not first have individuals as personalities, who afterwards as group members are capable of real fellowship. The family is the nucleus of all group life. If its members have

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the right attitude, the right kind of a family life will result. If the individuals fail, all the desire for fellowship is of no help. I repeat that the importance of the individual is a specifically Protestant principle, though it is contested from many sides in Europe today and perhaps even by the majority. Not only communists and socialists—from non-Christian suppositions—but also people who wish to be counted Christians—Roman Catholics, religious socialists, High-church adherents, and modern Liberals, yes even courageous confessional Christians who participated in the struggle for the survival of the Church under persecution, more or less have succumbed to the temptation to put the collective aspect first and to make the individual a mere “functionary of a collectivity” as we are wont to say. As an evangelical Christian one must warn against the uncanny dangers which are lying in wait here. The psychological situation of the individual today increases this important trend, for the individual feels himself lost in a period of increasing dissolution of social structures and of recurring world crises and tends to seek a haven in some form of collectivism. It is of highest importance therefore that Evangelical Christians, Christians who consciously link up with the Reformation or Pietism, stress a real Christian individualism with more emphasis than ever. Individualism in the sense of individual responsibility, of a conscientious responsibility orients itself toward God and His word. That is wanting today in the whole world, especially also in our midst in Germany. But the real lasting spiritual recovery can only begin at this point.

I should like to clarify that by translating the biblical message and the ancient dogma of the Church into answers to the three essential questions which concern us all today more than ever. Immanuel Kant propounded these three questions more recently; and J. Oldham, the well-known Scotch missionary leader, emphasized them anew with particular force in the period between the two world wars:

1. What is real?
2. What sense has the known reality, to which we ourselves belong?
3. What, accordingly, shall we do?

II.

To the first question: what is real? the opening statement of the fundamental Creed of Christendom, the Apostles' Creed gives a reply when it confesses a God Who has created the world and preserves it. This is the Christian solution of that primeval mystery which is felt at all times and on all levels of human consciousness. Man, as soon as he comes to consciousness discovers the fact of his existence and sees himself under the sway of higher powers which he does not know. Here Schleiermacher's definition of religion is pertinent: "absolute dependence on a higher power." When Christian faith describes the Creator as the ultimate reality, it pronounces an intuition of faith. In the idea of creation there is contained, on one hand, the presupposition that God and the world are to be differentiated; and on the other hand, that Creation, and hence also the creature known as man, is His work and remains so forever. While man is distant from God, his reality is affirmed as well as the fact that he is valued by God. As this is not evident but, on the contrary, remains mysteriously veiled until the Revelation in Christ clarifies it, the first article of the ancient Creed already points to Jesus Christ. It is to Him that searching and doubting men turn in order to win the courage to address the Creator of the universe as "Father." For only because of Jesus Christ does Christian faith have the courage to believe the historical process is God's Way to lead mankind to its consummation. No less important is the discernment of the fact that this statement of faith concerning the Creator refers not merely to past action, but implies everlasting creative

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activity. Ecclesiastical doctrine speaks of Preservation along with Creation, but we must interpret that as including everlasting creative activity. Michelangelo puts the thought before us in dramatic form when he portrays the already fashioned body of Adam as brought to life by the transmission of a spark from God's outstretched forefinger. The world is not just a once-created entity, but an entity still in a state of being fashioned by a benevolent, personal primal will.

The second article of faith in Christendom's basic creed deals with Christology. We can show by the same rules of interpretation that this is a Christian attempt to answer to the second great question: what sense has the known reality to which we ourselves belong? Here we may make use of ancient ecclesiastical terminology. In the more advanced Nicene Creed which especially elaborated on the Christological dogma, we find it said of Jesus Christ that He has come down from Heaven "for the sake of us men and of our salvation." We have seen that the article concerning the Creator is a Christian interpretation of the mystery of existence that troubled humanity in every stage of its existence. Similarly the second article of the old Creeds dealing with the Redeemer and Redemption is in our view really a Christian interpretation of a second mystery that is discovered by humanity ever anew. We call it the necessity of responsible participation. For the most disturbing thing in man's relation to the powers above is not his feeling of absolute dependence but the compulsion that is placed upon him of making decisions. He is not free, but confronted by possibilities between which he must choose. And even more terrible is the fact that all past is not merely irrecoverably gone, but also indissolubly entangled with our own decisions. The thread of our own past life, with its decisions, is interwoven into the web of the universal history lying behind us. Not only are our choices irrevocable but a feeling of grief or

even of guilt troubles us in connection with every choice made that seems wrong in retrospect. The future too does not lie before us like an oncoming stream, but like an approaching chain of ever new decisions. Since we can give no guarantee as to how we shall choose in the future, the natural man faces it with apprehension, the more since the choices involve temptation, possible wrong decisions, and guilt.

The second article of the Creed concerning the Redemption of man is really a Christian attempt to say what this reality means. It is all embraced by God's redemptive purpose. His desire is to bring about that perfect fellowship of man with himself and with other men. The history of humanity thus is that part of God's sphere of activity which is at the very center. The purpose of that history is that man should become one who is after God's own heart. Jesus Christ appears to Christian faith as the image of God and as the kind of a man who is after the heart of God. Therewith a meaning for universal history opens up. God's heart beats strongest in the sphere of the personal, where God and man meet. Through Jesus Christ God makes us understand that the aim of His continual creative activity is the establishment of the ideal community, which cannot be brought into being in an external manner, and above all not by force, but only by free surrender of person to person. The history of mankind is therefore at the very center of the whole sphere of activity, and its purpose is that the man who is according to God's heart should come into being. The Protestant Reformers had this objective in mind when they put forward Justification by faith alone as the central doctrine. At the same time, however, they did not preserve the universal outlook of the more ancient dogma, and neglected other things by concentrating so much on Justification. That had unfortunate consequences for the understanding of the third article of Christendom's ancient Creed.

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This third article, as you know, starts with a confession of faith in the Holy Spirit. Actually this is the Christian answer of modern man to the third question: What shall we do? Luther in his catechism makes the next items "forgiveness of sins, the resurrection and life everlasting" subdivisions of the doctrine of the Holy Ghost. At the same time, present and future themes are joined together here. In the Nicene Creed the Holy Spirit is described as "He who makes alive." The situation which the doctrine of Justification correctly describes, namely that God touches and changes the innermost heart of man by His fatherly forgiveness thus did not originally stand isolated. Only the polemical situation brought it about that Western Christianity from Augustine to Luther considered man primarily in the light of the doctrines of sin and grace. Primitive Christianity and the Ancient church and the Eastern church of more recent times preserved a better perspective, viewing this intimate personal event as a center, from which forces radiate out so far that in the end the whole universe is drawn into the picture. No matter how much the individual means in the divine-human encounter, God the Creator of all and the Father has a goal in view for the world as such. In this manner the continuity and purposefulness of the divine activity was emphasized and a thought transcending individual human destiny—namely the cosmic rule of the Savior—was thought out to its end. The Protestant debate about the question whether God only works on man from within while roundabout all things remain as they were, could only arise after man had detached himself from the relation to the universe that he held in thought. Actually he is put by the divine grace into the connection of world events in order that he may cooperate actively with God in them. The process starts with forgiveness as the most internal event but will have come to an end only when everything shall have attained its divinely intended "end," namely perfection. Redemption is no end

in itself, but the way in which God achieves his purpose with the world on the plane of personal life.

III.

At this point I would like to dwell on three key words that seem to me to be of importance for us today: dynamism, personalism, and realism. They are impressively employed to characterize the Christian message by Gustaf Aulén, *The Christian Portrait of God*, Gutersloh 1930, and by Hendrik Kraemer, *The Christian Message in a Non-Christian World*, London, 1938.

First: dynamism. It is a defect of our general view of the world that we have lost the more vivid elements of the specifically Christian world view of former ages. Michelangelo as no other grasped and depicted the Christian-biblical in his portrayal in the Sistine Chapel the creation of man within the larger panorama of the creation of the world. In a gesture full of vitality, God, while flying past, touches the finger of Adam with the tip of his own forefinger and transmits the spark of life to him. For the created world is and exists only as a process—a thing visualized more clearly at an earlier age and even by primitive men than by learned Christians of the present. It is interesting to see what effect on the human mind is brought forth by such dramatic portrayals of the history of redemption as in the play *Green Pastures* and in the *Oberammergau Passion Play* which could be regarded in a sense as its continuation. The first popularly dramatizes the Old Testament from the creation of the world to the fall of Jerusalem; the other: the history of the passion of Jesus from his entry into Jerusalem to the final appearance of the Christ-King, whom all creatures in Heaven and on the earth adore. One thing leads over to the other. The first play demands the second as its fulfilment. For after having in vain labored with many generations of Israel and Judah,

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God at last reveals his whole loving heart in the Son, and gives the highest proof of his love, the proof of self-sacrifice. He allows the Christ-King to be crucified by his own rebellious people. Thus the Old-Testament play *Green Pastures* closes with a hymn of thanksgiving for Jesus. The fact that the same view of the history of salvation appears spontaneously on different soils gives cause for reflection. It is in both cases the same dramatic conception and shows how the biblical history of Salvation is understood and appreciated by the people as an extended process.

This may serve to illustrate what we mean by dynamism. The world process is unified, forward-pressing, composed of a struggle of God with opposing forces, in which struggle man too plays a highly responsible part based on his freedom of choice.

The next key word is personalism. By it we mean thinking of God as a person. Knudson, for instance, to name only one of a great number who are of the same mind, has given great weight to this side of the theme. In Germany, theology has strayed rather far from the true Christian personalism in its idea of God. We have, chiefly under the influence of Kant, been accustomed to dismiss the category of the "personal" as merely illustrative and without real validity. We have forgotten that as in the parables of Jesus, certain illustrative ways of speaking have their place in theology, and are by no means merely allegorical or suggestive, but convey a meaning of their own.

Let me call attention in passing to a characteristic saying of Luther. He explains the opening words of the Lord's Prayer, "Our Father who art in Heaven" in his catechism in the following way: he asks, "What does this signify?" and replies, "God would thereby entice us that we should believe that He is our true Father and we are His real children, that we may hopefully and with all confidence beseech

Him as dear children beseech their dear father." A true Father, and real children!

The pastor who gave me catechetical instruction, the late prelate William Diehl of Hesse-Darmstadt, impressed upon us that in order to know what "father" means, we must not start with the idea of earthly fathers, but rather think first of all of the true Father of our Lord Jesus Christ, as He manifests His qualities in His dealings with His Son and all His children. Human fathers are but frail types and shadows of this real Divine Father—as the Epistle to the Hebrews says, *skia*. In many cases earthly fathers are unfortunately not even that, but are found wanting entirely in fatherly qualities. This interpretation of my early teacher had the pedagogical advantage of preventing us from attributing the inadequacies of our human fathers to God. It became possible in this way to impress upon the child that it owes its earthly father reverence, even when he is found wanting. For though the earthly father be found wanting, he still embodies the paternal principle and thus is representative of the Divine Father. In this way the idea of "person" gets a powerful and at the same time extremely realistic sense.

It is but a short step to the third key word, *realism*. The Church and theology of the present suffer from the fact that we have lost the true realism of the Bible, of the Reformation, of the Pilgrim Fathers, of the movements of revival. Without true realism there can be no effective or convincing Christianity.

May these lectures help us to seek strength from God still more consciously and earnestly in this decisive sphere. Then we shall certainly not remain stupid in a false individualism, but we shall discover a large congregation of brethren, the community of all those who put true fellowship over against the false collectivism of the present, namely fellowship on the soil of highest individual responsibility before God.

The Macdonald "Spook" Collection

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The Macdonald "Spook" Collection comprises some 450 volumes dealing with paranormal phenomena such as apparitions, trance mediumship, clairvoyance, telepathy, levitations, telekinesis; and with magic, demonology, witchcraft, folklore, fairy tales, and other phases of what may comprehensively perhaps be called the occult.

These books were bequeathed to The Case Memorial Library by the late Professor Duncan Black Macdonald. Why he found it useful to amass this valuable collection is made evident by certain statements in the preface and the first chapter of his Haskell Lectures, *The Religious Attitude and Life in Islam*.¹ His conception of the essence of the religious attitude and of the religious life is, he tells us, the same as that expressed in the following words, which he quotes from William James' *Varieties of Religious Experience*: "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the soul."²

But the Unseen, Professor Macdonald declares, is "much

¹ Duncan Black Macdonald, *The Religious Attitude and Life in Islam. Being the Haskell Lectures on Comparative Religion delivered before the University of Chicago in 1906*. Chicago: University of Chicago press, 1909.

² *Ibid*, pp. 1-2.

more immediate and real to the Oriental than to western peoples." The Oriental does not think of Nature as bound by rigid, fixed, impersonal laws; for him, things as ordinarily perceived and as ordinarily behaving are not all of Reality but only the surface of it—a thin shell through which at any moment the Unseen or Supernatural may pierce, and indeed often does pierce. To the Oriental, then, "anything is possible;" he has never learned "the art of ignoring all but the normal," and his religion has therefore "retained a very lively feeling of contact with an actual spiritual world."³

Professor Macdonald believed that Orientals are right in regarding a break-through by the Unseen as always easily possible and as in fact not infrequent; and that Westerners consequently are wrong in their *a priori* conviction that such things cannot really happen. He held, for example, that the evidence accumulated by the Society for Psychical Research and by other investigators was sufficient to establish the reality of telepathy, and almost sufficient to prove that of telekinesis—that is, of the moving of objects at a distance without contact. Together with him, Mrs. Macdonald experimented with automatic writing and obtained interesting positive results, though none that she could regard as communications by discarnate spirits. She eventually concluded that the personality which manifested itself through the automatic writing was her dream self. In his autobiography, Professor Macdonald wrote that "these experiences formed so large a part of my life and clarified so greatly my study and writing in Muslim esoterics that I thought it right to add this statement here."⁴

The service of these experiences to him, and of his extensive reading in the field of the collection, is evident at many places in his Haskell Lectures, where he finds himself able

³ *Ibid*, Preface, pp. vii-viii.

⁴ Autobiographical Notes by D. B. Macdonald, *Hartford Seminary Foundation Bulletin*, no. 1 (June 1946) pp. 13-14.

again and again to interpret the reported spiritual and other paranormal experiences of religious Muslims as analogous to the trance states, the extra-sensory-perceptions, the veridical hallucinations, or the extraordinary occurrences of other kinds which, during the last hundred years, have not only attracted the attention of increasingly numerous intelligent persons, but also have been carefully investigated, and to some extent experimentally studied, by a number of open-minded distinguished men of science. In the preface to those lectures, Professor Macdonald states that "the case of Muhammad himself, for example, can be indefinitely more completely illustrated and explained by the phenomena of so-called trance-mediumship than by any other hypothesis."⁵

If "miracle" is taken in its original sense of an event that is a matter for wonder—or, a little more broadly, an event whose cause is mysterious but appears to be intelligent—then, as Professor Macdonald believed and as many of the books in the Collection would seem to show, the age of miracles is by no means past. Within the limits of this short article, not many of the books can be mentioned individually. But even a few words about the contents of a dozen or so of them will be enough to give a reader wholly unacquainted with the field of "Metapsychics" an idea of the variety of extraordinary facts for the reality of which strong evidence has been obtained during the last century by highly critical observers.

One of the most interesting books in the collection is *Researches in the Phenomena of Spiritualism*. It is a reprint of several articles which the eminent chemist and physicist, Sir William Crookes, published during the early eighteen seventies in the *Quarterly Journal of Science*. His attention had been called to the remarkable phenomena which were al-

⁵ Duncan Black Macdonald, *Religious Attitude*, Preface, pp. vii-viii.

leged by numerous witnesses to be occurring in the presence of various "mediums"—in particular, the celebrated D. D. Home—and which were credited by believers to the intervention of "spirits." He decided to look into the matter for himself, and, while he does not commit himself to the spiritualistic hypothesis of their causation, he testifies to the reality of their occurrence under conditions precluding fraud, and ascribes them to the action of some force other than any with which physicists are familiar. Concerning, for example, the phenomenon of "levitation" of the human body—its rising from the ground and remaining unsupported in the air—which has been reported of many saints and mystics, but which Crookes repeatedly witnessed himself, he writes: "There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons. . . . To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs." Levitations of other objects, or movement of them at a distance without contact, are recorded in several other books in the collection, notably in several volumes by the late Dr. W. J. Crawford, who formulates, and supports by some photographs, a theory as to how the phenomenon was caused paranormally in the instances he witnessed.

One of the best known works in the collection is F. W. H. Myers' *Human Personality and its Survival of Bodily Death*, where a large number of arresting and well-attested facts are recorded, some of which have been regarded as constituting *prima facie* empirical evidence of survival. Professor Charles Richet's *L'Avenir et la Prémonition*, René Warcollier's *Experimental Telepathy*, Th. Besterman's *Crystal Gazing*, are a few of the many volumes presenting facts which appear to show that human beings, or some of them,

are occasionally capable of perceptions transcending those of the ordinary senses.

Dr. Morton Prince's classic, *The Dissociation of a Personality*, describes the splitting of the personality of "Miss Beauchamp" into several, one of which in particular—the mischievous, tomboyish "Sally"—delighted in playing tricks on timid and very proper Miss Beauchamp. Another book, *My Life as a Dissociated Personality*, is a highly interesting account by one of Dr. Prince's patients, of her own experiences of the same general kind.

Harry Price's *The Most Haunted House in England*, relates the remarkable phenomena observed by many persons, including himself, at Borley Rectory. His *The Haunting of Cashen's Gap* concerns the extraordinary case of Gef, the talking mongoose of the Isle of Man, later investigated by the psychiatrist, Dr. Nandor Fodor, now of New York, who discusses it at length in a book published a few months ago.⁶

Glanville's *Saducismus Triumphatus*—one of the classics of witchcraft—contains, among other reports of sorcery, the account of the doings of the famous Drummer of Tedworth. While in jail, he is said to have plagued with drummings and knockings the house of Mr. Mompesson who, as a magistrate, had confiscated his drum for having used it to obtain money illegally.

Mme. Bisson's *Les Phénomènes dits de Materialisation* contains reproductions of many photographs of "ectoplasm" and of more or less complete "materialisations" obtained by her and by Dr. von Schrenck Notzing in their experiments over several years with the medium Eva Carrière.

The now rather rare booklet, *The Watseka Wonder*, recounts in detail the famous case of *prima facie* "possession," continuously for some months, of the body of a girl, Lurancy

⁶ Carrington and Fodor, *Haunted People* New York: Dutton, 1951, pp. 175-212.

Vennum, by the spirit of another girl, Mary Roff, daughter of a family living near Watseka, who had died some years before; and who then gave every proof of her identity that was demanded.

The evidence in these and many others of the books in the collection, for the actual occurrence and for the paranormal character of the phenomena reported, varies in point of scientific rigor—some of it being very strong, and some of slight weight unless perhaps taken collectively. But examination of even only a part of the evidence is likely to make clear to an unprejudiced reader the similarity between these modern phenomena, investigated by some initially skeptical eminent men of science, and various kinds of “miraculous” events in the lives of saints, seers, and prophets of the various religions, and in particular of that of Islam, with which Professor Macdonald was especially concerned. The Case Memorial Library is fortunate indeed to possess now this interesting collection, which may well prove of as much service to other scholars as it was to Professor Macdonald in interpreting realistically some of the most puzzling facts of the psychology of ecstasies and of the history of religious experience.

An Appendix for Christmas: 1766

JONATHAN EDWARDS, JR.

[Note: While a student at the home of Dr. Joseph Bellamy of Bethlehem, Connecticut, Jonathan Edwards, Jr., wrote a sermon based upon the text of II Peter 2:22. Composed first in August, the sermon was preached in Great Barrington, Massachusetts, October 27, 1766. Returning to Princeton later in the year, he preached the sermon again at which time he added an appendix appropriate to the season. Although Edwards was but 21 years old at the time, he nevertheless displayed keen insight into the workings of man's "lower" nature.

Wesley C. Ewert.]

Methinks we cannot prevent our thoughts from running upon the canine and swinish enormities commonly indulged on this anniversary. How often on this occasion do we see men assemble in companies and continue drinking and carousing, till they are so intoxicated with strong drink as to vomit more than ever a dog did, upon eating the most nauseous carrion, and be more filthily besmeared by rolling and wallowing in it, than the sow is by wallowing in the nastiest mud puddle in the street.

How often do we see those, whose spirits are exhilarated, and whose passions are inflamed by the fumes of liquor, fall upon each other, fight and maul one another with more cruelty and brutality than ever the dogs themselves do; at the same time calling each other with the most horrid imprecations; and profaning and blaspheming the name of their Almighty Creator.

Besides, as if not content with thus debasing themselves, and abusing, almost butchering one another, how often do we see men assemble with a professed design of setting brute creatures also to bruise and murder one another merely for their own diversions and amusement! For what is more frequent on this anniversary, than the practice of cock-fighting? And is it not enough for you to fight one another, that you

must go and wreak your malice upon the poor innocent irrational brutes? If you must have a frolic upon a Christmas, and yet drink and fight; do it and fight one another, not set the poor senseless brutes to mangling each other.

This then is the way in which Christmas is commonly spent among yourselves. And what way is this? You pretend to celebrate this day in commemoration of the birth of Christ in the flesh, and to spend it as sacred in honor of our Savior. But is this the way to honor Him? Honor and respect are shown to a person, when his words, his laws, his rules, his commandments are strictly observed and obeyed. And is this observing the laws and injunctions of the abstinent, the peaceable, the benevolent Emmanuel, viz, to intoxicate yourselves with strong drink, to curse and swear and blaspheme his holy name, to smite and bruise one another and to set brute beasts to do the same? Is this doing honor to our Lord and Savior? No! There cannot be greater contempt shown to him and all his laws and precepts.

Therefore let not those who spend this day thus, pretend to keep it in honor of our mighty Lord and redeemer. Let them not for shame be guilty of such an absurdity and falsehood. But let them own frankly that they spend this day in blackening his sacred name and character, in casting contempt upon all his precepts, in pulling down his interest and kingdom in the world, and in setting up that of Satan in its room. This they must own if they will own the truth.

Of such let me speak in the words of the Apostle, [I Cor. 6:9-10] "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners shall inherit the kingdom of God." On the other hand, blessed are they that do his commandments, "that they may have right to the tree of life, and may enter in through the gates into the

An Appendix for Christmas: 1776

city. For without are dogs and sorcerers, and whoremongers and murders and idolaters, and whosoever loveth and maketh a lie." [Rev. 22:14-15]

Now then, "rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know that for all these things, God will bring thee into judgment." [Eccl. 11:9]

Sheherezadeh and Pepsi-Cola

by MOSES BAILEY

Nettleton Professor of Old Testament

The Hartford Theological Seminary

Sheherezadeh is the glamorous girl of the Arabian Nights. Beautiful as a star, she is also the wittiest of all the Daughters of the East. For a theatre in the Arabic-speaking world to use her name is therefore uniquely appropriate. A leading moving-picture theatre in Beirut is therefore named, *The Sheherezadeh Cinema*; the last time I passed the *Sheherezadeh Cinema*, it was showing the *Texas Kid*. Thus has western Hollywood invaded the world of the Arabian Nights.

In Damascus and Cairo and Jerusalem and Baghdad, a man with a camera can find a thousand illustrations of the confusion of East and West. Jerusalem has a system for zoning the use of real estate which is said to be one of the best in the world. Baghdad has a parking problem. The International Airport in Beirut was last month congested with pilgrims to Mekka. So the romance of the Arab-world and the business-like ways of the West have intermingled. The tourist is forever eager to get pictures of camels and mosques and long-robed sheikhs; but his exotic pictures usually include, by accident, a taxi or a man drinking Pepsi-Cola or a newsboy peddling *Life Magazine*.

All of this is interesting, perhaps not very important. Far more significant is the way the Eastern mind with its attitudes is meeting the notions and the motives of the West. For that world and ours do not think just alike. Some of the things that we approve are to them abhorrent; some of their virtues are with us accounted immoral. Last week a friend of mine saw me reading and turning the pages of a Hebrew book. "Does it begin at the back?" he asked. "No," I replied; "English begins at the back and goes toward the

Sheherezadeh and Pepsi-Cola

front; Hebrew and Arabic begin at the front, just as they should!" Of course that is only a facetious way of saying that the "front" of a book is where, in our convention, we find the first sentence; I can think of several places just as suitable for that first sentence as the place where we usually look for it.

Different peoples have different notions of what tastes good, of what appears beautiful, of right and wrong. And all these notions put together make their motives and ambitions unlike ours. It is perhaps merely funny that the Sheherezadeh Cinema should show the film, *Texas Kid*. But if the *mind* that was brought up on the Arabian Nights were also trying to feel at home in the American Southwest, I wonder what the result would be.

Human ambitions and motives are perhaps the hardest things to analyze. Scarcely do we know our own innermost minds; how can we judge about people in general? Realizing, therefore, that there are many exceptions to what I suggest, I am going to try to state one way in which the mind of the Levant is wiser than we, one in which we are wiser than they, and a third in which we are on common ground.

First, then: the people of the Middle East know that human happiness is the goal and the purpose of all our life. This sounds simple; don't we all agree? Let me illustrate, however: to a certain small city in Jordan, a place that I have known well for many years, great numbers of Arab refugees have come. It is a major tragedy for all concerned. Most have lost their property. Thousands, many of whom had good homes, are now in tents. As for the business people in that city, many of them are losing money all the time. Repeatedly I asked people who, I know, are operating their shops at a loss why they do not quit business and live on their capital while it lasts. That, certainly, is what a practical American business man would do. Every

person whom I asked gave the same answer: that they enjoyed their business; that without it life would be less pleasant; that it was better to lose a little property than to sacrifice happiness. This, I think, is typical. In an old culture, they have learned that the basic motives and ambitions are for human happiness. They have learned well, and what *they* have learned, *we* need to know.

What have we learned that they need to know? Let me illustrate by a humorous story. Four years ago, when three-quarters of a million Arab refugees were swept out of the new little state of Israel, the American Friends Service Committee was one of three western organizations that went to the rescue of these unfortunate people. Some of the relief workers had never before been in that part of the world. One young man for the first time in his life saw a camel. Philosophically he surveyed its strange architecture and its shuffling gait; then, turning to the man beside him, said: "God made the animals, but this was done by a committee!" In Europe and America, when we want to accomplish something, we appoint a committee. It is true that a committee can and often does produce results as grotesque as a camel. It is also true, however, that if a committee really tries, it can get results far superior to anything that any one of its members could do alone. In the West we have learned that when people get together, as a committee, or as an industry, or as a government, we can produce unbelievably complicated and useful things. No doubt industry and government sometimes present us with weird combinations, such as fine radios with idiotic programs, much like a camel, with a vast hump for effective digestion, and no place for brains. In spite of all the crazy things that we do, however, we do know that by getting together we can overcome impossible obstacles. This is important.

The people at the eastern end of the Mediterranean have learned that the proper goal of ambition is human happiness.

Sheherezadeh and Pepsi-Cola

We have learned that ambition is effective when we cooperate. It seems that each of us has something to learn from the other.

A third piece of wisdom is one that we share. It won't do for East and West, admiring one another, to neglect this, which we already have in common. If by chance we think it is so simple that it is not worth mentioning, we are in personal danger. This piece of wisdom is the knowledge that the basis of everything good in society is the strong individual. In traveling in the Turkish, Arab, and Jewish communities this summer I was struck by the number of men of real quality whom I found. Some are highly educated. A few have with little help made themselves what they are. On the whole, as yet they have not discovered the effectiveness of getting together to do things, but that they will learn. In this country it is a common complaint that we don't have enough great individuals—of what important job has someone not said, "Nobody is big enough for this job!" There is no occasion for discouragement, however, as long as we keep clearly in mind that great individuals make society strong or weak.

Today the mind of the several countries of the Levant is a mingling of the East and the West. The ingredients are no doubt the same in the different countries, but maybe the proportions are somewhat different. On the whole, one cannot help classifying these countries of Western Asia, as Caesar did all Gaul, in three parts: Turkey, the Arabic-speaking countries, and Israel. All of them have some notable individual leaders in business, education, and government. At the moment, this is especially true in Israel. In Turkey, an interesting thing is happening with which we Americans should be sympathetic, for it has happened to us: the Turkish people have discovered, perhaps from the West, but perhaps largely from their own thinking, that with cooperation they can change the face of nature and greatly reduce life's physi-

cal burden. This is splendid. But in learning this effectiveness of cooperation the Turk is forgetting, as we have practically forgotten, that the one reasonable purpose of change is for the increase of human happiness. It won't do to forget that, which is a basic part of Levantine culture. Point Four is doing marvelous things for Turkey, but we hope that the Turk will not lose his own valuable inheritance as he imitates the West.

As for the Arab, he has discovered in this generation that he does not wish to imitate the West. His discovery, no doubt, is due to the political injustice which the United States has done him. No matter how he made the discovery, he knows that he does not want to be like the West. Strongly individualistic, the Arab is cautious in considering imported ideas.

There is an old Arabic story which is said to have circulated since the time of Harun al-Rashid, more than a thousand years ago. The age of the story is unimportant, but the fact that it was repeatedly retold to me this past summer as a commentary on the international news implies that it expresses the Arab idea of western culture. Once upon a time there was a stupid man named Joha, who was so popular and so attractive that people flocked about him to hear his pleasant conversation. One day his visitors were so numerous that he tired of their presence, so he devised a trick to send them all running. "Did you hear," he said, "that So-and-So the daughter of So-and-So, who lives on the other side of the city, is being married today? Her father is giving a gold dinar to everyone who comes to present his compliments!" Joha's guests all started running to the house on the other side of town. Joha watched them depart, their palms itching for golden dinars. "What if it's true!" said Joha to himself, and he ran after them.

The Arab likes western automobiles, drinks Pepsi-Cola in quantity, and takes aspirin for his headaches; but, he says,

he's not going to be a fool, like Joha, and run after the ideas of all these Westerners until he has investigated more carefully. At the moment, the Arab is behind the Turk in the progress of material civilization; but his critical instincts are serving him well, and for his future there are great possibilities.

Israel is quite of a third sort. Often described as a bit of the best of Western population forming a colony on the eastern end of the Mediterranean, it is also the home of a large number of eastern Jews from Morocco, Iraq, al-Yemen, and other remote quarters of the globe. In both area and population Israel is indeed small. The Jews of Israel are the product of great suffering, and the existence of Israel as a country has brought vast suffering to the Arab world. But, it may well be that the presence of Israel within a surrounding eastern world may prove a sort of catalytic in the mixture of East and West, though this can be only if there is a great moral awakening in Israel.

Few writers are more widely read and studied in the Middle East than Mikhail Na'imy. His prose and his poetry are influencing current thought somewhat as Ralph Waldo Emerson's work influenced his contemporaries. Mr. Na'imy reminded me that Moses and Jesus and Muhammad had all come as prophets to that part of the world, that a fourth might be soon expected from that same background. Whether the world's next prophet is about due, who can say? Rather, of the need that East and West have for each other, I would quote the little Arabic proverb, "One hand cannot clap."

The Eternal Word Within

HARVEY K. McARTHUR

Associate Professor of New Testament

The Hartford Theological Seminary

It is understatement to say that the Bible has been widely circulated. Year after year it continues to be the world's best-seller. During the past twelve months the American Bible Society alone distributed 16 million Bibles or portions of Bibles. It is a little puzzling to observe that despite this tremendous circulation of Bibles the majority remain Biblically illiterate.

The Bible has also been more frequently translated than any other book. The first translation of which we have any knowledge began in the 3rd century B. C. when Alexandrian Jews translated the Pentateuch into Greek. Since that time at least portions of the Bible have been translated into over 1,100 languages—an average of one new translation every two years. However the majority of these 1,100 translations have been made in recent decades. It is disturbing to remember that there are still something like 1,000 languages or distinct dialects into which no portion of the Bible has yet been translated.

The Bible has also been retranslated more than any other book. The first attempt to translate it into English somewhat resembling our own was made in the 14th century by John Wyclif. A veritable procession has followed in his footsteps. Any Seminary student writing a term paper on this subject could easily locate twenty or thirty translations of at least one Testament simply by turning to the standard reference works. A serious research student could undoubtedly locate seventy-five or a hundred such translations—though this is a guess on my part. And the end is not yet!

During the past weeks we have not been permitted to for-

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get that the Revised Standard Version of the entire Bible is to be released today, September 30th, 1952. Newspapers, journals, bulletin boards, publishers' blurbs and the radio have expatiated on the significance of this accomplishment. Since the chapel door is open I am able to see from here a large poster announcing that this is "THE GREATEST BIBLE NEWS IN 341 YEARS". It may be subversive to question the pronouncements of the advertiser, so I restrain my scepticism. But I wonder what God thinks of it—presumably He does not have to worry about being subversive. Does He agree that this is indeed the greatest Bible news in 341 years? Or does He regard such talk as a manifestation of human hybris and pride in the works of man? Or does He—anthropomorphically speaking—shrug his shoulders and say, "Oh yes! that's American advertising—they don't really mean what they say"?

I do not mean to be scornful of the new translation. It has been a labor of genuine scholarship and Christian devotion. I do not even mean to be scornful of the publisher and advertisers. They have been more restrained and dignified than is often the case. But it does seem to me that a new translation should be received with fear and trembling, with penitence and prayer. There is a danger that in focussing attention on the new, modern garb of the Bible we will forget the message beneath the surface. We may fail to hear the Word beneath the many words. We will recommend it, and read it, and explain how accurate and how modern it is—but we will not listen to its message. Many centuries ago God warned Ezekiel that the people would come and ask him to prophesy. They would exclaim over his words. But he would not accomplish his purpose. "And, lo, you are to them like one who sings love songs with a beautiful voice and plays well on an instrument, for they hear what you say, but they will not do it." [Ezek. 33:32 RSV]

This could happen to the Revised Standard Version.

The Church calls the Bible the Word of God. But it is not the Word of God in any simple, surface sense. For us as individuals it becomes the Word of God existentially—if you will pardon the expression—only when it speaks to us where we are, judging, cleansing, redeeming.

You are no doubt familiar with the story of David and Bathsheba. If such stories were not in vogue at the Church School you attended you may have become acquainted with the Hollywood version—which is unquestionably related to the Biblical narrative. David had simplified the eternal triangle by eliminating the unobliging husband. No one dared to protest and David found life very pleasant. Then the prophet Nathan arrived and told him the story of the rich man with many flocks and the poor man with only one ewe lamb—presumably the family pet. When unexpected company arrived the rich man saved his own flocks and robbed the poor man of his solitary lamb to make the required feast. This moving and dramatic story stirred David profoundly. But then the accusing finger of the prophet pointed directly at him and he heard the terrible words, "Thou art the man. Thou art the man."

The Bible is only literature until it says to you and to me "Thou art the man." It may speak through this passage or that—this makes no difference. When it says "Thou art the man" then we hear the Word of God. We all need to hear that Word. Perhaps for the first time—perhaps for the hundredth time—it makes no difference. And when we hear it we know that our lives are not our own, that our selfish, petty interests must be put away, that we have been called into active duty to serve the will of God and the need of men.

The new translation has made the outward form of the Word of God clear, accurate and vivid. Let us pray that through these modern words we may hear His eternal Word, and that we may speak it in blessing to those among whom we live.

In Memoriam:

John Kingsley Birge 1888-1952

The Hartford Seminary Foundation has lost another graduate with the death in Turkey, on August 14, 1952, of Dr. John Kingsley Birge, one of the outstanding authorities on Turkish history, literature and culture, and a Christian educator under the ABCFM.

Dr. Birge was born in Bristol, Conn., March 4, 1888, the son of John and Marie Antoinette (Root) Birge, a descendant on his mother's side from Gov. William Bradford, and on his father's side from John Birge, a clockmaker of Bristol. He received his B.A., from Yale University in 1909, and did settlement work for a year before entering Hartford Theological Seminary. At Hartford he received the Hebrew prize in 1911, and a B.D., in 1913. After his marriage to Anna Harlow at Grafton, Mass., May 22, 1913, he studied for a year at Kennedy School of Missions, was ordained at Bristol, May 19, 1914, and went to Turkey under the ABCFM where he became professor in charge of the Turkish department in the International College at Smyrna. During the siege of Smyrna in 1922 he and his wife did relief work among the Armenians, Greeks and Turks, and was an unofficial member of the International Red Cross Commission for the exchange of prisoners.

It was in the early part of 1922 that he edited a family magazine called *Yildiz*, published under the auspices of the American Turkish Club. In a letter to Dr. Duncan Black Macdonald he wrote: "Ever since I came back to Turkey I have been impressed with the importance of publishing a type of literature not Christian in any controversial sense, but thoroly Christian in its ideals, a type of literature in which Americans and Turks alike might cooperate. . . Its

aim is not to convert people to Christianity but to elevate the general thought life of the nation."

He remained in Turkey until 1923, with a short furlough as Pastor of the Bristol Congregational Church, 1917-1918, and in 1923 he returned to the United States as Student Secretary of the YMCA, 1923-1924, and later as President of the Birge Company in Bristol, until 1927. In this period he gave addresses on Turkey at the KSM. His wife died October 10, 1925, leaving four children, Robert Bowen, 1914, Kingsley Harlow 1916, William Root 1920, and Katharine 1925.

He was Candidate Secretary of the ABCFM 1926-1927, visiting colleges, universities and seminaries in America searching for new missionaries. He met Ruby Phillips, a former missionary in the Marathi Mission, India, who was also a Candidate Secretary. He married her in May 1927, and returned to Turkey where he became Director of the Publications Department of the Near East Mission. Mrs. Birge was active in teaching, community work and was interested in the spread of libraries in Turkey. He continued as Director and Secretary of the Near East Mission until 1950, and was on the Executive committee of the International Society for Oriental Research.

He took time out in 1934 to pursue his studies for the Doctorate, entering the KSM, teaching Turkish while studying, and receiving his Ph.D., *Cum Laude* in 1935, after having written a scholarly thesis on *The Bekhtashis*.¹

In July 1943 he came to Princeton, N. J., to teach Turkish under the Army Special Training Program, staying there nine months. In April 1944 the Rockefeller Foundation asked him to work out a guide to Turkish Studies in the United States, similar to Paetow's *Guide to the Study of*

¹ Published by Luzac and Co., in 1937. Illustrated with pictures pertaining to the dervishes. All the material used in these illustrations is in the Case Memorial Library.

In Memoriam: John Kingsley Birge

Mediaeval History. This was published in 1949 by the American Council of Learned Societies, under the title: *Guide To Turkish Area Studies*.²

In March 1945 he writes to Dr. Calverley: "After having had a chance to get to know well the Turkish libraries in the Library of Congress, Princeton and Harvard, I appreciate more than ever the fact that Hartford alone has a really good beginning of a working library. It is my job now to try to make the Library of Congress reasonably complete."

He returned to the United States in May 1950 under the Rockefeller Foundation and while doing research was Curator of the Turkish Collection at Yale University. On January 1, 1951 he was released from missionary duties and was on a three year assignment under the Rockefeller Foundation, to make an extensive study of the development of Turkish philosophy and the new currents of social and political thought from 1800 that led to the establishment of the new republic in 1923. Dr. Birge's most recent achievement of international import has been the publication of the revision of the famous Redhouse English-Turkish dictionary. For years he had been aware of the need of such a dictionary to further the understanding between English speaking people and those of Turkey. It was he who set the wheels in motion and kept them rolling for twelve years.

He died in his sleep, leaving his wife in Turkey, and his five children in this country: Robert, Personnel Work in Manhasset, L. I., Kingsley, Professor at Colby College, William, Assistant Professor at Rensselaer Polytechnic Institute, Katharine, engaged in settlement work in New York City, and Dorothy, a sophomore at Oberlin.

He was earnest, enthusiastic, tireless in his work, patient, had a sound understanding of the situation abroad and a

² Reviewed by G. Reed in the October 1950 issue of *The Muslim World*.

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clear idea of the kind of missionary work required. In spite of a chronic heart condition he never spared himself in his double task of bringing the Christian message to the Turkish people and of interpreting the Turkish people to the people of the United States of America. Truly he was a Christian martyr even as his fellow seminarians whom he eulogized two years ago in an address in Hartranft Chapel.

ELIZABETH DE W. ROOT

HSF Archivist

October 11, 1952

Recent Lectures, Conferences and Developments

NEW FACULTY APPOINTMENTS

The Hartford Theological Seminary: The past academic year saw the resignation of two faculty members, Professors E. Jerome Johanson and George Johnston, the former to return to the parish ministry, the latter to the chair of New Testament at Emmanuel College, Toronto. Replacing Mr. Johanson as Riley Professor of Christian Theology is George A. Riggan, Ph.D. Yale University, for some years minister of the Spring Glen Community Church, Hamden, Connecticut. Mr. Johnston's courses have been divided between Professors McArthur and Battles. Relieving Professor McArthur of beginning and intermediate Greek are Mr. Louis Harry Feldman, Ph.D. Harvard University, and Mr. Albert Merriman, M.A. Harvard University, Instructors in Classics at Trinity College, serving in the Seminary as part-time instructors. Mr. G. Homer Lane, a Seminary graduate, former member of the Board of Trustees, and former pastor of the First Congregational Church, Torrington, Connecticut, has been appointed director of field work for the Seminary.

The Kennedy School of Missions: With the retirement of Professor J. C. Field, Mr. Irvén Paul has assumed his chair in the Department of Latin American Studies. In the absence of Dean Parsons (who is on an extended tour of missions in Central and South Africa), Professor Hohlfeld is acting as dean, and Mr. Parsons' courses in the Africa Department are being taught by Mr. Henry Curtis McDowell, who was for many years a missionary to Angola, an educator and minister in the Congregational Christian Church. Additional courses, made possible through the Carnegie grant, are being offered by teaching fellows in the Africa and India Departments. Mr. James Cavin, a native of Switzerland and graduate of the University of Neuchâtel, missionary in the French Cameroun (Presby. USA) since 1930, is teaching courses in the problems of African development and education in Africa. A. E. Frederick, a native of India, M.A. Madras University and B.D. London University, sometime chief of police of Madras, is teaching the history of Christianity in India.

OUR PERIPATETIC FACULTY

Two Seminary Professors, Messrs. Bailey and Purdy, and three Kennedy School Professors, Messrs. Parsons, Leser, and Pitt, have

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traveled far afield from Hartford during the past few months. Mr. Bailey, under the auspices of the American Friends Service Committee, visited virtually all the countries of the Middle East. Mr. Purdy attended an international meeting of Friends at Oxford. Mr. Parsons will return for the second semester after extensive travels in Central and South Africa. Mr. Pitt visited India in the late summer, while Mr. Leser went to mission stations in French North Africa. Others, while remaining at home, saw their books through the press or labored on works yet to appear. Mr. Bradley's book, *P. T. Forsythe: The Man and His Work*, was published by the Independent Press in Britain. Miss Baxter has just completed two articles for *Journal of Bible and Religion*, and *Religious Education Journal*; and Messrs. Spinka and Battles (together with James Cameron, Ph.D. HSF, 1953) completed volume 14 of the new Library of Christian Classics, to appear a year hence. Mr. Gleason attended the annual Linguistic Institute, held this past summer at Indiana University, and is at work on a linguistic textbook arising out of his work there, as well as on a directory of all churches in Connecticut. And this recital is a far from complete account of our faculty's summer activities.

THE CHINESE RESEARCH PROJECT

The Foundation is happy to welcome four Chinese scholars from the United Board for Christian Colleges in China. These Chinese scholars form the Working Group of the United Board's Literature Program which is designed to present Christian and democratic values to Chinese in Southeast Asia. The program is now already underway. It was launched on September 30 after a series of meetings held on the Foundation campus and at the United Board's Headquarters at 150 Fifth Avenue, New York, N.Y. During these meetings basic principles for group thinking and Christian fellowship and detailed programs for immediate individual action were worked out.

The working Group at Hartford hopes to produce magazine and newspaper articles which will secure wide circulation in Taiwan, Hong Kong, Indonesia, Malaya, Philippines, Thailand and other parts of Southeast Asia where there are some twenty million Chinese. If avenues of distribution can be opened up, pamphlets and small books may be later produced.

The members of the Working Group, who now hold the title and rank of Visiting Associate Professor of Chinese Studies at the Kennedy School of Missions, are:

Lectures, Conferences and Developments

Dr. T. J. Ku, formerly Dean of Hangchow Christian University, specialist in political science and master of Chinese style.

Dr. Martin Yang, sociologist and author of *A Chinese Village*, formerly Dean of Arts of Cheeloo University (a Christian University).

Dr. Frederick Hung, graduate of Fukien Christian University, noted geographer with journalistic experience.

Dr. T. Y. Wu, graduate of the University of Nanking (a Christian University), specialist in international relations, who left the United Nations to work on this project.

APPEARANCE OF THE H.T.S. ALUMNUS

The first edition of *The Alumnus*, Hartford Theological Seminary has been issued with hope and expectation,—hoping that it will provide interesting information regarding Hartford Theological Seminary alumni activities and expecting a response from readers which will determine its future. Published by authority of the Executive Committee and edited by a committee with Reginald Avery, Secretary as Editor, *The Alumnus* is an answer to numerous requests.

It has been suggested that Foundation alumni news should be a regular department of the *Bulletin* which is mailed to friends and libraries as well as alumni. Perhaps *The Alumnus*—Hartford Theological Seminary and *The Lantern* (The Hartford School of Religious Education) are more effective media for alumni news and *The Bulletin* the best for Foundation activities and ideas.

FORMATION OF A FOUNDATION ALUMNI COUNCIL

A Board of Trustees Committee composed of the three Alumni Trustees, Janet Craw (Mrs. Howard) Chairman, has been asked to explore ways and means of securing even more effective cooperation from graduates and former students. In its first session the committee voted to ask each alumni association to appoint three persons who would be charged with preparing a proposal for the organization of a Foundation Alumni Council. This proposal would be presented to the two existing alumni associations and representatives of the Kennedy School of Missions for consideration at the annual meetings in May. It is the thought of the committee that the Alumni Council might be given authorization to establish an Alumni Fund. Alumni Funds have been and will continue to be the "life-blood" of independent colleges and universities. The Foundation must have

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the active support of all its graduates if it is to maintain its high level of training for Church centered careers. A Foundation Alumni Council could give excellent counsel regarding Alumni news and views.

RECORDING OF FOUNDATION ASSEMBLIES AND LECTURES

Through the generosity of Mr. J. Walton Bissell of the Soundsciber Corporation a double-turntable Soundsciber is now in the possession of the Foundation. This machine makes possible the recording of the annual Carew Lectures (since 1951) and other special lectures held during the academic year. For those interested, these recorded lectures are filed in the Foundation Archives. Among the interesting assembly lectures recorded so far in the present academic year are those of Professor Robert Ulich, Harvard University, "The Image of Man and the Survival of Civilization"; and of the Rev. R. G. Smith, Managing Editor of the Student Christian Movement Press, London, England, "The Church between East and West."

THE SEMINARY RETREAT FOR JUNIORS

For some time faculty and students of the Hartford Theological Seminary have felt the need for more intimate and informal discussion of the problems of religious experience, the devotional life, and the ministry. After much thought and planning by a student-faculty committee consisting of Dean van Dyke, Professors Bailey and Bradley, and Charles West, Henry Bradshaw, Stanley Bohn, and Evan Lawn, a retreat was held at Senexet Lodge, South Woodstock, Connecticut, on the tenth and eleventh of November. Attending were most of the members of the Junior Class and half of the Seminary Faculty. Silence, devotional readings, simple services of worship, and absolutely free discussion contributed to a profound experience of corporateness under God. As to be expected, there was much difference of theological and cultural outlook, but this served as no ultimate bar. Most of us came away convinced that religious life at the Foundation needs more of the quiet, disciplined searching experienced there. We are profoundly grateful to the Trustees who made the retreat possible, and to the American Unitarian Association and Rev. and Mrs. Leonard, our hosts at Senexet.

Lectures, Conferences and Developments

CONFERENCE ON RELIGIOUS EDUCATION

The Fall Conference on Religious Education under the auspices of the Connecticut Council of Churches was held November first on the campus. Professor Baxter is chairman of the State section on religious education. Other faculty of the School of Religious Education also participated: Dean Clark, Jane Sattler, and Frances Gleason. Nearly three hundred people attended, some coming from New York and from Massachusetts. Many students availed themselves of the rich opportunities provided in the remarkable morning lecture by Dr. Milton J. E. Senn of the Yale University Child Study Center, and the age-level conferences led in the afternoon by Ruth Perry, Edith Fisher Hunter, Mildred Widber, The Rev. Carl A. Hansen, Dean Clark, and others. The day was devoted to the emotional problems of persons of all ages coming to our churches. Exhibits of books and the showing of films added to the value of the day.

Abstracts of Doctoral Theses Received in May 1952

THE ESTABLISHMENT OF EVANGELICAL CHRISTIANITY IN PERU (1822-1900)

WENCESLAO OSCAR BAHAMONDE

This dissertation deals with the efforts to establish Evangelical Christianity in Peru, beginning with 1822 and ending with the establishment of a permanent movement, in 1890, which brought to a close the more than three and a half centuries of exclusive monopoly of religion by the Roman Catholic Church in Peru.

It studies the early contacts of Peru with Protestantism, during the colonial period when Protestant traders from France and Holland arrived but tried to keep secret their religious affiliation; also, the organization of the Spanish Inquisition in the country and its methods and successful suppression of early Protestant influence. The first missionary efforts, during the revolutionary period found favorable conditions: in the attitude of the liberators and many liberal priests, in the general attitude of the common people, and the disposition of important men to grant religious liberty.

The precursorial work of James Thomson, representing the Lancasterian school movement, aided by San Martin and Bolivar; his introduction of the Bible as a school text-book and its extensive distribution, as well as its translation for the Indian population, prepared the way for permanent work. Although the opportunities for expansion of Evangelical Christianity, presented by such favorable conditions were repeatedly lost, the Bible societies faithfully continued to supply thousands of Bibles and New Testaments through volunteer or official agents, during the years of national unrest and instability after Peru became independent of Spain.

When large numbers of Englishmen and other foreigners arrived to meet the labor needs of increasing industrial development, the government was moved to grant permission to establish an Anglican Church for their spiritual welfare, (1849) the first Protestant church ever organized in Peru, but one for foreign Protestants only. The South American Missionary Society opened work in 1864 but ended it about 1877; William Taylor followed with his self-supporting missions which failed soon (1878-79) and the Presbyterian Church U.S.A. had a temporary period of service (1884-86). Missionary efforts met with

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the violent reaction of the Roman Catholic Church, much fanaticism, ignorance, political instability, wars, revolutions, epidemics and earthquakes, but each effort contributed to preparation of the environment for the definite establishment of Protestant Missions in Peru.

This was brought about by the patient and heroic efforts of Francisco Penzotti, a Methodist minister and colporteur, in 1891, following eight months imprisonment in Callao, for the crime of preaching the Gospel behind closed doors in his own meeting house and of selling Bibles. The violent persecution by the Roman Church had awakened the lively interest of the people in the Evangelical movement and Penzotti's imprisonment became an international question.

The missionary occupation of the field began soon hereafter, with the arrival of Dr. Thomas B. Wood, sent by the Board of Missions of the Methodist Episcopal Church as its first missionary. The Methodist Mission was organized, as well as several schools and the first Methodist Church of Lima. Other missions, such as the Regions Beyond Missionary Union, the Adventists, and some independent groups, established their work in various parts of the country, from 1893 to 1900, and met the same difficulties and persecutions from the official church, but endured with courage and faith and succeeded in their mission.

The thesis reviews the many contributions made to the general welfare of the country by the Evangelical churches, in cooperation with the liberal elements of society and government: securing government-controlled cemeteries, civil marriage, religious freedom, improved education, etc. There is a chronological table, with seventy-six dates and events important in Peruvian history and in the establishment of Evangelical Christianity in Peru.

A CRITICAL APPRECIATION OF ORIGEN AS AN EXEGETE OF THE FOURTH GOSPEL

HARRY JOACHIM MUMM

When a deeply spiritual man, who possessed perhaps the greatest mind in the early church set himself to interpret what is probably the profoundest writing in the New Testament, it was inevitable that there should result a work of enduring influence. This dissertation deals with the earliest Christian Commentary on the Fourth Gospel, that of Origen (A.D. 184-254). Of the original thirty-two (or

more) books which comprised the commentary there remain nine books, several fragments, and a number of catena fragments.

Chapter II: THE USE AND INFLUENCE OF THE FOURTH GOSPEL BEFORE ORIGEN. This chapter records the growing influence of the Gospel upon the Apostolic Fathers, the Apologists, the Valentinian Gnostics (especially Heracleon) and Clement of Alexandria. Special attention is given to the systems of the Valentinians and Heracleon because Origen's commentary is designed (at least in part) to counteract their influence. Irenaeus and Tertullian are regarded as contemporaries rather than precursors of Origen.

Chapter III: ORIGEN'S QUALIFICATIONS AS AN EXEGETE. Since many "lives" of Origen are available this chapter confines itself to matters which influenced his interpretation: his general background, his attitude toward the Scriptures and his theory of exegesis. His theory of the three senses is examined and an investigation is made into the distinction between allegory as a method and anagoge as the apprehension of spiritual things. The "spiritual meaning" of Scripture occupies a large place in Origen's commentary. This chapter closes with a brief discussion of the text of the Fourth Gospel used by Origen in his commentary.

Chapter IV: THE SUBSTANCE OF ORIGEN'S COMMENTARY ON JOHN. An analysis of the content of Origen's commentary has been made to provide a continuous summary (to my knowledge, the only one in English) of the entire commentary, complete enough to be useful and still sufficiently brief to be read as a unit. The analysis of Books I, II, IV (fragment), V (fragment), VI and X is done as briefly as possible because this portion of the commentary exists in a continuous English translation in the *Ante-Nicene Fathers*. The analysis of Books XIII, XIX, XX, XXVIII, and XXXII, which comprises the second part of this chapter is more detailed because while most of it exists in English it is more scattered and difficult of access and less well known to English readers. The third part of the chapter consists of an analysis of the catena fragments which deal with those parts of the Gospel for which the commentary is not extant. Careful footnoting makes it possible to locate quickly any passage of Origen's commentary in either the Greek text or English translation, and directs attention to some important passages.

Chapter V: THE CHARACTER OF ORIGEN'S EXEGESIS AS REVEALED IN HIS COMMENTARY ON JOHN. This

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chapter selects three extended examples of Origen's interpretation for careful examination and evaluation. The first example is John 1:1-2, a passage which is of major importance both in the Gospel and in Origen's commentary. The second passage is John 2:14-22 (The Cleansing of the Temple), and the third is John 4:46-54 (The Healing of the Official's Son). After these three examples have been examined and evaluated the commentary is canvassed for other briefer statements of Origen which shed light on his method of dealing with matters of text, his concept of the spiritual sense, and his understanding of the task of the exegete.

Chapter VI: The concluding chapter first briefly surveys the study and then lists five observations which result from it: 1. Origen's facility with Scripture and its influence in his commentary; 2. Origen's method in matters of text; 3. Origen's relationship with Heracleon, and especially his criticisms of several Valentinian doctrines; 4. Origen's concept of the spiritual sense of Scripture (especially of the Fourth Gospel) and his attempt to impart this insight by means of allegory; and 5. Origen's concept of the task of the interpreter.

Appendix: THE TEXT OF ORIGEN'S COMMENTARY ON JOHN. This appendix discusses the various manuscripts of the text of the commentary and their relationships. It is based chiefly on Preuschen's introduction in his edition of Origen's Commentary but information gathered from Brooke's editions of the Commentary and the Fragments of Heracleon is also used. This is perhaps the completest presentation of this material in English.

As the conjunction of two bright planets floods the heavens with an uncommon radiance, so the meeting of this Gospel and this man produced a commentary which is uniquely significant. Origen's insight into the spiritual nature and purpose of the Fourth Gospel, an insight which he sought to express through methods available in his day, constitutes his most significant contribution to the interpretation of the Gospel of John.

THE PLACE OF B. H. STREETER IN THE HISTORY OF SYNOPTIC STUDIES

MARION STEWART HOSTETLER

Burnett Hillman Streeter is to be numbered among the eminent students of the Synoptic problem. Like many another English-speaking scholar, he failed to take much account of the work done by Continental

specialists, yet because his book *The Four Gospels* (1924) was published as the creative period of source criticism was drawing to a close, it is still widely regarded as authoritative in that field.

The priority of Mark to Matthew and Luke had been commonly accepted in scholarly Protestant circles before the time of Streeter, and still stands as one of the most strongly attested relationships among the first three Gospels. Streeter persuasively stated the similarity of the Marcan portions of Matthew and Luke to the Gospel of Mark in respect to content, wording, and order, but he did not avoid what has recently been termed "the Lachmann fallacy." But although his logic was not flawless, his conclusion was sound. Mark was a source of our Matthew and Luke.

Streeter held the usual view that all or nearly all of the non-Markan material common to Matthew and Luke came from a single document now designated as Q. In his earlier days he unwisely attributed to Q much material that was only slightly similar in its Matthean and Lucan forms, as well as some material found only in Matthew or in Luke. Later he suggested the theory that dissimilar accounts had been produced by the conflation of accounts in Q with parallel accounts from other sources; his final view was that Matthew and Luke had used "divergent traditions" drawn from sources other than Q.

In the light of more recent Synoptic studies it seems probable that Streeter attributed too large a proportion of the words in Matthew and Luke to documentary sources and made too little allowance for editorial freedom and for the writers' knowledge of the Christian tradition as it was customarily used in preaching and worship. But his assumption of the existence of a considerable Q document used by Matthew and Luke is borne out by such evidence as is presented in Table 3 of this dissertation. And even though such arguments as that based on "twin-parables" cannot be sustained, yet on the whole Streeter's conclusions about Q were sounder than his detailed reasoning.

Streeter's Four Document Hypothesis has influenced a generation of theological students. He himself did not think of it as the last word on the subject, but proposed it as a corrective of the limitations of the Two Document Hypothesis. He admitted that the evidence is not available to prove that the material peculiar to Matthew came from a single source (M) or that the material peculiar to Luke came from a document (L). But the hypothesis was valuable as a step toward the recognition of the probable multiplicity of oral and written sources.

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The belief in the existence of a Proto-Luke which was expanded into canonical Luke by the addition of Marcan material is the theory most prominently connected with Streeter's name by Synoptic scholars. Streeter exaggerated the originality of this conjecture, both by ignoring previous German work in the field and by forgetting to mention the very similar theory propounded earlier by E. R. Buckley. Some of the arguments for the existence of Proto-Luke are based on scientific data, but it seems probable to me that the Lucan outline owes more to the outline of Mark than Streeter was prepared to admit. There is considerable similarity between the so-called Q and L elements of Luke, but that they were combined before the author became acquainted with Mark does not seem to be susceptible of conclusive proof.

Streeter was a painstaking workman who must be assigned a place of honor among New Testament scholars. He tasted the thrill of devising a theory which seemed to him at the time adequately to explain the complex relationships of the first three Gospels. He won the admiration of many of his contemporaries, and, as he once remarked to J. A. Hadfield, his books met with so much interest that "even his opponents had to read them!" Like many other workers in this field, he became surfeited and failed to keep up with the newer trends—in his case, *Formgeschichte*—and like many others he soon ceased to be a creative influence and became instead an object of historical study. But even though emphases may change to other fields, scholars must continue to reckon with source criticism, and they dare not ignore the observations and theories of Burnett Hillman Streeter.

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